

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



INTER-AMERICAN AND INTERRACIAL

John J. O'Connor

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BOY SCOUTS IN SUMMER CAMP

Emanuel A. Romero

•

OUR FIRST VISIT TO HARLEM

Mary Elise Marin

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SOLVING A HOUSING PROBLEM

Editorial

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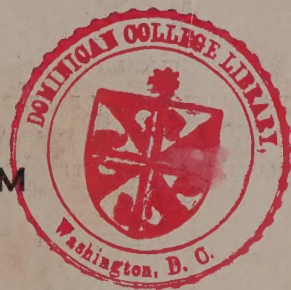
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Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.
— *The New York Sun*

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The First Encyclical of His Holiness Pope Pius XII



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INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." — *Rev. John M. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

October — 1942

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes....	5,000,000
Estimated Number of Catholic Negroes....	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038
Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions.....	1,600
Negroes in New York City	478,346
Negroes in Chicago	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

A Boomerang

A generation ago there arose in this nation an organization known as the Ku Klux Klan, deliberately designed to capitalize misunderstanding, bigotry and hatred.

Sponsored by men whose primary concern was financial profit, its technique varied with different localities. Where Catholics were little known and greatly misunderstood, the emphasis was placed on antipathy to them. Where Negroes were unpopular, hostility to them was emphasized. Where there was opposition to Jews, enmity to the Jew was accentuated.

There were people in every section of the nation short-sighted enough to encourage this organization in its un-American, un-Christian attacks on any group or groups against which they had an aversion.

Catholics, Jews, Negroes and foreigners were victims in varying degree of the cruelties of the marauders. But the court records of State after State reveal that the chief sufferers of the cruelties of the Ku Klux Klan were members of the Ku Klux Klan themselves. The leaders and members of the organization used its dangerous powers against one another, an inevitable development in such circumstances.

The Ku Klux Klan has only a nominal existence today, but the hatred which made it possible is still abroad in the land. Efforts are being constantly made to capitalize it. This hatred may be directed against Catholics, or Jews, or Negroes, or foreigners, but once it gets started, it cannot be confined to any channel; it will overflow its banks and bring peril to sponsor and foe alike.—*Catholic News*.

This Month and Next

This month we publish a portion of the outstanding address given by the MOST REV. BERNARD J. SHEIL, D.D., Auxiliary Bishop of Chicago, at the recent Conference of Catholic Charities at Kansas City. We believe this clear and forthright statement on the causes and consequences of racial discrimination will be widely read and frequently quoted . . . In this issue we inaugurate a new column "Inter-American and Interracial," to be conducted by JOHN J. O'CONNOR, Professor of History at St. John's University, and former editor of *The Commonweal* . . .

Two Recipients Named For James J. Hoey Award

New York, Sept. 22—Frank A. Hall, Director of the Press Department of the National Catholic Welfare Conference, and Robert LaSalle, President of the Catholic Interracial Council of Kansas City, Kans., were announced here today as the first recipients of the James J. Hoey Award for Interracial Justice.

The award is a medal which will be conferred annually on the two Catholic laymen—white and colored—"who have made the most outstanding contribution during the year to the cause of interracial justice."

The award honors the memory of a late Collector of Internal Revenue, here, who was one of the founders and first president of the Catholic Interracial Council. For many years Mr. Hoey was also an active member of the board of directors of the Cardinal Gibbons Institute.

The presentation of the award will take place at De Porres Interracial Center, here, Sunday, October 25, the Feast of Christ the King.

Mr. Hall, one of the best known figures in the field of Catholic journalism in the United States and abroad, has been Director of the N.C.W.C. News Service for a decade, and before that served the agency in other capacities.

Mr. LaSalle, a native of Kansas, is particularly well known for his activity in the Knights of Peter Claver. He was Associate Editor of *The Chronicle*, original name of the *Interracial Review*. He is first President of the Interracial Council of Kansas City, Kansas.

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Vol. XIV

OCTOBER, 1942

No. 10

SOLVING A HOUSING PROBLEM

The process by which the complexion of a neighborhood changes from white to colored has been repeated so often that it has become a familiar pattern in the ideology of real estate operators. A colored family moves into an apartment dwelling, and the white families immediately begin to move out of the building as rapidly as they can obtain other houses, or tents, to accommodate them, and as fast as trucks can be procured to haul their effects to their new domiciles. First a house "goes colored," then a block, then a section of a city . . . until the expanding "black belt" encounters some physical or economic barrier which temporarily halts its expansion. The landlords, incidentally, usually exact higher rents from their new black tenants than they were able to collect from the former white residents of the community.

An interesting departure from the pattern has just recently occurred in Brooklyn, the biggest and wack-

iest of New York's five boroughs. In that borough—the home of the incredible Dodgers—a colored family moved into an apartment house which had formerly been tenanted exclusively by white families. For some strange reason, which seers versed in occult science have not yet explained, the white families did not begin a frantic search for new residences. Instead they called a meeting; a tenants meeting, fashioned after the venerable American institution, the town meeting.

The meeting was conducted along democratic lines of giving everybody a chance to express his opinion and prejudices. One speaker was opposed to Negroes living in the neighborhood because a colored thug had mugged her mother. Another speaker declared colored children were too noisy. After all the arguments were in, the body voted that no objection to Negro tenants moving in should be raised, as long as they were respectable families. There was to be

no mass moving out of the building, as if the new tenants were afflicted with leprosy. Thus, one housing problem was solved.

Comment on the incident is hardly necessary. Those Brooklynites acted as Americans will always act when they are not misinformed or misled.

D. A. R. Erases Color Line

U ntil the present moment we have always believed that nobody but an infidel would dispute so venerable a writer of Scripture as the author of Proverbs. That we, ourselves should be forced by hard facts to admit that on at least one point King Solomon was wrong seemed beyond the furthest stretch of imagination, not to mention going against the grain of our faith. But the D. A. R. has erased the color line which prohibited Negro concert artists from appearing in the auditorium of Constitution Hall, the society's headquarters from whence all feminine patriotism is supposed to flow. Surely, that IS something new under the sun.

Only three years ago the high and mighty Daughters of the American Revolution refused to permit Marion Anderson to give a recital in their auditorium. The incident caused a tempest of controversy, but since the D. A. R. has had a change of heart it might be ungracious to recall the details. It is pleasanter and more important to contemplate the D. A. R.'s repentance, which was accomplished with a grand gesture. Miss Anderson was the last Negro artist barred from the society's auditorium by color bias. Miss Anderson happens to be the first Negro artist to appear in the auditorium now that the color bar has been removed. No, not the first Negro artist invited to perform in the hitherto inviolable shrine of the D. A. R., but the first featured artist in a series of concerts the society has planned to raise funds for war relief. It is significant that the D. A. R. is not permitting Miss Anderson to appear in Constitution Hall, but *inviting* her.

Perhaps we seem to be treating the D. A. R.'s change of policy in a suspicious and bantering manner. If so, that is certainly not our intention, for our feeling is precisely opposite. It requires courage for an individual to reverse himself and the same is also true of an organization, for in the latter instance many individuals have to admit that they have previously been wrong.

Boilermakers and Machinists

"A resolution calling on all unions to drop bars against the admission of Negroes was approved in principle and referred for final action by the convention of the American Federation of Labor. Similar action was taken on a resolution demanding the abolition of the poll tax in the South." N. Y. TIMES. Story by Joseph Shaplen, August 21, 1942.

T he unions which do not yet admit Negroes into full membership include two that are very important to National defense: (1) The International Association of Machinists whose ritual binds its members to bring into this union only white men (we presume that they will admit white women), and (2) The Boilermakers who hold Negroes to colonial status by admitting them into their auxiliary unions.

Now, the Machinists hold bargaining rights in some airplane plants. On the Gulf, excepting in Alabama Dry Docks yards in Mobile, the Boilermakers are the principle union in the shipyards, as on the West Coast. Both these, of course, are A. F. L. unions, and are within reach of intelligent Catholic Labor Action.

An alert and intelligent Catholic Social Action will start studying the men and methods of these unions. It is not an action of terror to counter certain types of terror that is contemplated, but a social and a political program to right wrongs, not merely to install members of the Catholic Church in official circles. Hence, we are interested in the "final action by the convention of the American Federation of Labor."

Incidentally, Mr. Shaplen who wrote the story gave it almost no space. Readers of the *Times* were treated with a column of oratory albeit on sound topics. ("People who will exaggerate and misrepresent our labor stoppages are as irresponsible and as little devoted to the harmonious clocking of the war effort as the strikers themselves . . .") But the black workers and the poll tax got the two sentences quoted above. We do not expect the Annual A. F. of L. structure to yield much more. The International unions, and not the Federation, not Mr. William Green, not Mr. Frank Fenton have striven to break through these barriers. And the International unions of the A. F. of L. are alone able to correct these anti-American policies. Short of Government action let us make a small part of the problem clear: There are going to be thousands, maybe tens of thousands of

Negro Americans able and willing to work on ship-building and aircraft-building in yards and factories where the A. F. of L. Boilermakers and Machinists hold jurisdictional rights, bargaining rights. The Boilermakers grant the Negro worker what can be called "colonial rights", the right to pay dues but not the right to vote. The Machinists, except in Northern locals, able to wiggle around the color barrier written into their ritual, hold to the past: that this is and always will be a nation enjoyed by white men alone.

Catholic Labor Action that glosses over the color restrictions of the Machinists and the Boilermakers on the West Coast and the Gulf of Mexico where Negroes are being denied employment, is passing by a glorious opportunity to help bring to America the teachings of the Christian religion.

Negroes on the Screen

Considered one of Hollywood's prize offerings, the film, *In This Our Life*, rated high praise. The production had one merit, however, which the critics seem to have overlooked. It brought the Negro to the screen in authentic, recognizable guise. Appearing with such outstanding stars as Bette Davis, Olivia de Havilland and George Brent, Ernest Anderson, a young Negro actor, scored a double success: as an actor, his performance was able and convincing; as Negro, he went far toward laying the ghost of the Negro buffoon which still haunts the American theater decades after the passing of the late but not lamented minstrel show.

Recent news from the film capital assures us that the motion picture industry will continue to give Negroes roles revealing the race as it really is, turning its back on the flamboyant caricatures of the school of Octavus Roy Cohen. This is a significant step; it marks an end to one abuse of an important vehicle of propaganda that reaches the minds—and hearts—of virtually every individual in the nation.

The movie industry has done a wise and good thing, if belatedly, in opening up a new and better avenue for Negro talent. Here is an opportunity that is truly golden to plant firmly in the national consciousness the simple but not always accepted truth: that the Negro is as worthy of respect and courtesy, as deserving of opportunity, as any man who shares with him the title of American.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

DISTINGUISHED VISITORS

Dr. Jose C. Monasterio, associate professor of history and mathematics at Loyola University, New Orleans, and Dr. Dante de Laytano, historian and professor of American history at the University of Sao Paulo, Rio Grande do Sul, Brazil, were guests of Xavier University in a very interesting program last month. Dr. Monasterio, a native of Mexico City, Mexico, delivered a very inspiring address relative to the crisis facing the nations of the Western hemisphere.

Dr. Dante de Laytano is visiting the United States on a grant from the State Department and is a guest of the National Government. He has been in the United States three months making a study of conditions in this country. He is particularly interested in the situation facing the Negroes in America, having made a study of conditions affecting the Negro in Brazil.

Rev. J. B. Gallagher, M.M., and four of his brothers in religion; Rev. John Fowler, M.M., Garden N. Fritz, M.M., Ambrose C. Graham, M.M., and Thomas Collins, M.M., also visited Xavier last month. The student body and faculty learned of the many splendid missions of the Maryknoll Order, and Father Gallagher told them of the unique project which has been assigned to them, the visitors; they are to inaugurate a mission in Bolivia.

NEW SESSION

Nearly seven hundred students have registered for the Fall Session of the University. The administration considered this an excellent enrollment because army draft, naval enlistments, and lucrative jobs in our war industries have taken many students from the University. Nevertheless, more than two hundred students are in the present freshman class.

—C.D.L.

THE NEGRO – OUR DISPOSSESSED

By MOST REV. BERNARD J. SHEIL, D.D.

The Negro represents the largest single minority group in the country. In the case of these 13 million Americans it is fairly obvious that delinquency is a practical protest against a discrimination that is ethically indefensible, socially unjustifiable, and radically un-Christian. Denied political, economic, and social equality, a disproportionate number of Negroes have translated a deep inner frustration into an external attitude that is completely antisocial. Segregation in what we are forced with an understandable sense of shame to call the "Christian ghettos" is not conducive to normal, social outlooks. The effects of such discrimination on the individual Negro and on the community have been disastrous and incalculable.

The time has come to apply the remedies and to apply them quickly. These people are no longer satisfied with weasel words and insincere promises. Their demands are most reasonable. They are simply asking that they be given their rights as American citizens, rights guaranteed to them by the Constitution of this country. If the Negro is worthy to die with the white man, then he is worthy to live with him on terms of honest, objective equality.

It is the most dangerous kind of hypocrisy to wage a war for democracy and at the same time to deny the basic benefits of democracy to any group of citizens. Any person whether he be public official, industrial leader, educator, or churchman, who advocates or practices race discrimination, is guilty of contributing to disunity—and disunity is a most dangerous enemy, since it so often prepares the soil for Fascism.

* * *

Times of crisis such as the present, tend to clarify basic issues. One thing emerges, with undeniable clearness; political and economic discrimination cannot be reconciled with democracy. The decisive hour has come in which it must be settled whether the favored classes would rather save their pride and privileges or save their country. The case of the Negro, in common with all dispossessed people in America, symbolizes this issue. The time has come also to reaffirm the essential function of the State, which is not to be a sublimated watchman of private property but to secure the social well-being and happiness of

all its citizens. The cobwebs of feudalism and retrogression must be removed from the mind of America so that she may grasp with clear vision the meaning the value, and the destiny of democracy. Such vision is capable of inspiring a nation to sacrifice to labor, even to die for its attainment. Without it victory has a very hollow ring.

It is true that the faults and failures attributed to democracy are in reality caused by men who, while giving lip service to democratic principles, deny in their actions that justice which is the very keystone of the American democratic structure. The power and influence of those men, out of all proportion to their numbers, must be broken for the good of America. It is the common man everywhere, whether it be Russian, English, Chinese, or American, who is fighting the battle for freedom in the world today. The fruits of victory in terms of honest, practical democracy must be the share of the common man in that victory.

Once more I repeat: promises will not satisfy those who are enduring the blood and the sweat and the tears which war brings. They are fighting for fundamental realities: liberty to speak, think and worship as their conscience dictates, economic security freed from the specter of unemployment and enforced poverty, the opportunity for education, for the normal fulfillment of those normal human desires which spell human happiness.

* * *

Nor can the churches be absolved from all blame for that social injustice, economic inequality, and racial discrimination which have been such entrenched obstacles to the full development of American democracy. The Fatherhood of God and the Brotherhood of Man are the basic dogmas of the Christian faith; they are the expression of the creation and the Incarnation with all the relationship that these imply. More, they must be the very source of our Christian way of life. Failure to understand this is failure to grasp the very core of the Christian religion. Nor do they offer any room for compromise. Too often in the past religious leaders under the guise of prudence have failed to appreciate or to teach fearlessly what the Brotherhood of Man means in terms of practical justice for the poor, the underprivileged, the op-

pressed of the world. Too much respect for the local banker, industrialist, or politician has caused them to be silent when the teachings of Christ should have been literally shouted from the housetops.

History gives overwhelming evidence of this one fact: that when the Church loses sight of her first duty to Christ's poor, to the masses—or the proletariat, if you prefer that term—then does the Church begin to decline, to become infected with worldliness, to lose the love and the loyalty of the small people, the little ones of Christ, whom the Church must not only teach and guide but also protect.

Let us make no mistake. The strength of the Church lies not in real estate holdings, not in institutions, but in the mass of the common people. It is their rights that the Church must vindicate before the world.

* * *

One other fact becomes increasingly evident and it is this: the Church is being judged more and more by the social effects of her teaching, which are but the practical application of her religious and moral precepts. There is a time for the virtue of prudence; there is a time also for courageous thinking and acting; there is never a time for compromise with fundamental principles. Christianity has a solution for social problems, a solution based on the permanency of truth. To allow Communism to become synonymous with social justice is not only stupid, but false. That this was done must be charged to those leaders

who failed utterly to understand the vast revolutionary movement that has been under way for the past 25 years and which have such serious and far-reaching implications for the Church and for the entire cause of religion.

The problem of the Negro in America is but one aspect of a wide social problem. The Church in this country at this moment is face to face with the problem. It must be met by a reaffirmation in action of the great Christian virtues of justice and charity. Jim Crowism in the Mystical Body of Christ is a disgraceful anomaly. Christianity pays no heed to accidental differences of race, color, or economic status. To see Christ in every creature is of the very essence of the Christian religion. If Catholics have failed to learn this truth and to apply it to life, then we must admit that our system of education has failed in a most fundamental point.

If the Church takes her rightful place in the very forefront of the fight for social justice, for the vindication of the rights of the common man, she need have no fear of Communism or of any other revolutionary movement, because she proposes to men a religion that is far more revolutionary since it seeks literally to "renovate the face of the earth," to satisfy all the urges and desires of the whole human personality. What philosophy, what economic system, could offer such a challenging doctrine? We have the truth, we have the means, we have the personnel. Let us, for the love of God, use them.

EMPLOYMENT OF THE COLORED WORKER

By FRANKLIN O. NICHOLS

Industrial Relations Field Secretary National Urban League

PART II

NEGRO SUPERVISION

As colored workers enter industry on an increasing scale—a development which seems to be inevitable—the problem of upgrading them will confront many personnel men. It is essential to point out that these workers represent, in general, typical American workmen. This is particularly true of the youth. They are the products of the American school system. With this background, it is unreasonable to expect that there will not be among them those who will hope to advance as do workmen of other races if they possess

the necessary qualifications. Consequently, this problem demands due attention.

It is surprising to note how few personnel men are familiar with the great advances made in race relations in Government offices and in certain private industries, where many qualified Negroes may be found holding supervisory positions. The Urban League, in a recently published pamphlet, *Speed Defense Production*, calls attention to examples of Negroes holding supervisory positions in steel, coal, glass, electric, sheet metal, automobile and shipbuilding industries.

Several ammunition corporations are now developing colored foremen. In the needle trades, colored workers have long held supervisory positions. There appears to be only one sound procedure in this matter and that is to let it develop naturally. Where a colored worker reveals supervisory ability, give him an opportunity if an opening exists and then try to iron out any difficulties that may arise. Where colored and white workers work together and have grown to know and respect each other, in many cases no complications will ensue. Where colored workers possess outstanding ability, promotion has generally been made without plant difficulty. Like all problems involving human relations, the adjustment of different races within industry requires sincerity, planning and genius. But often these problems are not so complex as they appear on the surface. Despite the fact that colored workers have been, and are still being, denied opportunity of employment in many industries, they are utilized in a sufficient number of corporations to justify the conclusion that colored and white workers can work amicably under colored supervision where upgrading follows a normal course.

USE OF SANITARY AND RECREATIONAL FACILITIES

Whether sanitary and recreational facilities should be used jointly by white and colored workers is among the questions frequently raised by corporations planning to use colored workers for the first time. These facilities are not separated on the basis of race or color in any important corporation in any Northern community, investigations by this author indicate. A recent tour of firms in Connecticut revealed that several considered separate facilities based on race an unnecessary nuisance. The Aluminum Company of America, Winchester Repeating Arms Company, and the steel companies are among those which have met this problem successfully by refusing to establish separate facilities. Significantly enough in most instances the question is seldom raised by the workers themselves except where Southerners have just been introduced into a plant.

With regard to recreational facilities, the experience of one important company—an ammunition concern—indicates that race relations are improved through the use of recreational facilities by all workers without regard to race or color. Winchester Repeating Arms Company provides the same cafeteria

and recreational services for its entire working force, which includes some 1,400 colored men and women. Here one may find white and colored workers bowling, playing cards or boxing together; and the company's veterans' clubs have both white and colored officers and members. The employees make use of the same sanitary facilities without difficulty. With respect to sanitary facilities, a personnel officer of another corporation suggests two fundamental policies to management: (1) to refuse firmly to establish separate facilities; and (2) keep all sanitary facilities scrupulously clean, with attendants in charge of them. With the emphasis that is placed on sanitation these days, the matter of cleanliness of sanitary facilities is most important. Both white and colored young workers are fastidious in their personal habits.

All this, of course, holds true for corporations in the North. The South is still wrestling with difficult interracial problems that affect all the functions of its economy. Some border cities like St. Louis are also swayed by this Southern sentiment. But in the great industrial centers of the North there is no reason for segregation of either sanitary or recreational facilities.

COOPERATION WITH STATE AND FEDERAL AGENCIES

Because many Governmental agencies are increasingly concerned with expanding the use of colored workers, it is well to present here an analysis of the origin, organization and significance of these agencies. This concern was inspired by a national public sentiment against racial discrimination, developed by private agencies representing both white and colored people. These Governmental activities have the approval and the support of the American public, a large and influential section of the daily press, progressive industrialists, and labor executives.

For instance, there is in the War Production Board a special division (the Negro Employment and Training Branch) which deals with the training and employment of colored workers in America. This office is under the direction of a trained colored administrator, assisted by white and colored associates. The division maintains regional offices throughout the country.

Also, some months ago, the President issued Executive Order No. 8802 forbidding discrimination because of color, creed or nationality. A Committee of Fair Employment Practice, which is interracial in compo-

INTERRACIAL REVIEW

sition, was appointed by the President to implement this Order. In general, this Committee receives and investigates complaints of alleged discrimination. It holds hearings in public and in executive session. It is required to investigate alleged discriminatory practices not only by private industry but also by Government officials and agencies. In cases of deliberate efforts at circumvention or refusal to desist from discriminatory practices on the part of corporations, labor organizations, or Governmental agencies, the Committee may cite the incident to the President. The Executive Order applies specifically to war production and Federal departments.

Reasonable cooperation with these Governmental agencies can best be rendered by the adoption of a direct and simple employment policy—i.e., to employ workers on the basis of capacity and skill without regard to race or color. Next, certain practices which have caused the Government much difficulty in its efforts to organize for all-out production must be abandoned. Among these are the refusal to grant training opportunities within industry because of color; racial restrictions on training opportunities in the public school system; pressure on school officials to bar colored trainees from certain courses; requests to the local offices of the U. S. Employment Service for white workers only; refusal to upgrade qualified colored workers; attempts to circumvent the President's Executive Order through token employment; legal devices and the use of private employment agencies to avoid hiring colored applicants.

Aside from the injustices involved, the reduction of efficiency, and the expense and time required to remedy such conditions, these practices are reportedly

being seized on by our enemies for propaganda purposes. Fortunately, the number of American industries endeavoring to meet the problems of race relations constructively and to expand the use of colored workers is increasing steadily.

MAINTENANCE OF MORALE AND EFFICIENCY

The methods customarily employed by personnel officers to promote morale and develop efficiency among white workers are equally applicable to colored employees. Special problems, however, require attention in some instances. These include the provision of good housing conditions for colored workers, the encouragement of proper community organization to provide recreational facilities, YMCA's, YWCA's, community centers, etc. Also, where a company is cooperating in legal control of undesirable environmental conditions, its efforts should apply equally where colored workers are involved. Next, the development of proper attitudes—of a feeling of "belonging" on the part of the colored worker—is most important. Finally, adequate provisions should be made to meet in a just manner, race relations difficulties that may arise. But it is significant that the latter seldom develop when white and Negro workers are properly integrated.

As production demands are raised, the colored worker becomes an increasingly important factor in the manpower situation. The application of the principles outlined here, the fostering of sound interracial attitudes, and acceptance of the colored worker on an equal basis with other employees will assure reasonably good results in utilizing this rich labor resource.

BOY SCOUTS IN SUMMER CAMP

By EMANUEL A. ROMERO

Summer is over but the memory of happy camping grounds still lingers. The boys who have attended different camps this summer are exchanging experiences, and these exchanges will continue far into the fall season. These were happy days for them, and for some it was a new experience which will have a decided influence on their lives.

There is one particular aspect of this camping season that needs special emphasis. The Manhattan Council of the Boy Scouts of America has taken particular pride in the interracial aspect of its Camping Program. Scouts attending the various camps dine, swim, play, work and sleep together regardless of race or color. They are free from care or prejudice.



Their turn at K. P.

At Mess Hall, they sit together around tables seating 8 (7 boys and a leader). One boy at each table acts as waiter for three consecutive meals, then another boy takes his place until every boy has had his turn. In this manner two boys serve as KP for three meals. They clean the tables, wash the dishes and clean the mess hall and kitchen. The food is plain, wholesome and well cooked and there is always plenty for everybody. They begin each meal with Grace and when the meal is over they join in singing favorite songs.

When it is time for swimming, they enter the pool in groups. White boys and Negro boys swim in twos. This is called the Buddy System. At certain times during the period the Life Guard blows his whistle and each boy looks for his Buddy and raises his hands. They are counted off—the number of boys in the pool must correspond to the number of tags on the rack. This is a safety device.

At play time it is just one grand bunch of boys mixing it up, either playing ball, "steal the flag", or competing in track events. Youth has no prejudices. Jim is Jim and John is John.

The sleeping arrangement is the same for all. They all share tents in the great out-of-doors. Six or seven, eight and sometimes as many as nine boys have their bunks, carefully arranged, in one tent. They fill their bed sacks with straw and they lie down between blankets and go to sleep. Lots of fresh air and good fellowship. A happy experience never to be forgotten.

The spiritual life of the Scout is by no means overlooked. In fact it is a special part of the camping program. Whether he is a Catholic, Protestant or Jew, services are arranged for him in camp, and it is

the duty of the leaders to see that every boy is faithful in attending his own religious services.

This season surpassed all previous records. The increased attendance was made possible by the Campership Funds of Mayor LaGuardia's Fresh Air Fund. Also some private donations provided vacations for boys who had little or no prospect of getting away for a week or two. The Scouts of Harlem spent over 500 weeks in camp from July to September.

There is another part of the Boy Scout Camping program that deserves some comment. In addition to allowing the boy to get away from the city for two weeks or more, the added incentive of advancement in Scoutcraft furnishes a boy with experiences in the great out-of-doors. He takes part in nature hikes, learning about the birds, animals and plants and even the stars. He goes on overnight hikes and camps under the light of the silv'ry moon, listening to heroic stories of Indian days and deeds of great men of adventure. His camp fire ceremony is a fitting climax to an active day and he retires for the night only to wake the next morning eager for new experiences. Craft work in wood, leather or metal add to his storehouse of adventure. Signalling and first aid training are two major items in Scout training.

In all these activities he is led by capable directors and counsellors, trained and selected, whose one and only desire is to give every boy the same opportunity to develop in character and aptitude. The adult Scouters and young Scouts live the Scout Oath and Law, with the motto "For God and Country."



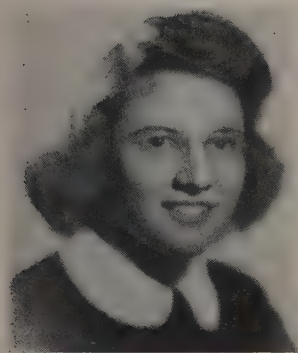
"Time for swimming"

Question: What makes camping so popular among Boy Scouts?

Answer: It makes them "physically strong, mentally awake and morally straight."

A GLIMPSE OF HARLEM

By MARY ELISE MARIN



Together with Mary Joyce, I found myself one day last August at 34 West 135th Street—Friendship House in Harlem. Frankly, that first day at Friendship House was a nightmare! Somehow, I felt out of place—ill at ease. I couldn't feel that I belonged there. Not that everyone wasn't kind and considerate. Maybe we were just tired from our long trip, overwhelmed at the size of Harlem, and just a little bit homesick. Whatever the potent brew was, it left us feeling plenty downhearted and blue.

And then "it" happened—no!—it wasn't the crowning blow of disaster—but rather the most delightful experience of our whole trip! We met the Romero's—the family with whom we were to stay, on 120th Street. It didn't take us long to adjust ourselves. From then on we really enjoyed everything. Friendship House, Harlem, wherever we might be, found us eager and excited, "raring to go."

And go we went! Twenty blocks every day from the Romero's to Friendship House. If you felt like singing—you sang, or if you wanted to run or skip or jump—you did it. And no one laughed at you—maybe they laughed with you because they were happy too. We often remarked as we walked along, that God must have given the Negro a special capacity for happiness, because He knew how much they would have to suffer. Yet, sometimes it hurt us to walk in Harlem. Where we live, children have their own yards to play in, their own grass to roll on and their own trees to climb. But in Harlem, they have only the streets for playgrounds.

That's why I liked working with the Cubs at Friendship House. They are the younger group—6 to 14 year olds, boys and girls. I had enjoyed the contact I had made while working in the library, and it especially pleased me when I found someone who shared my likes and dislikes for certain books. Association with the Cubs gave me a real love of Harlem. Hon-

estly, they are the greatest group of kids you would ever want to meet! They're a lively bunch and full of fun and willing to respect authority when they are sure you are sincere. They're no different from your own brothers and sisters, or the children you take care of, except that they have so few advantages. They are children of crowded homes—children who must play in the streets—children who have to be satisfied with so little.

Parties, picnics, baseball in the park, and swimming are gala events for the Cubs, and I was glad I could share these good times with them, because through these outings and "quiet" afternoons in the Cub Room we became the best of pals.

I won't forget Sam's excitement when he discovered he could actually swim under water . . . Paul's delight when he hit a clean single . . . Aubrey's enjoyment in drawing airplanes (good ones too!) . . .

I cannot forget them because they are the proof that the Baroness and her project are accomplishing something. These Cubs will be the men and women of tomorrow, and through Friendship House and the Catholic Interracial Movement, they will so be educated and trained as to take their place and to do their share in building a better America after the war.

We didn't spend a month in "darkest Harlem," "the wickedest city in the world." We lived in a sunny, promising city, and we liked it so well that we want to come back, and we will, too!



"Streets for playgrounds"



PLAYS And A Point Of View

By THEOPHILUS LEWIS

TALE OF A CONJURED TAILCOAT

There are several indications that the bright young men who write advance publicity for big motion pictures are getting too good. Their job is to create a state of interest and anticipation for whatever production they happen to be plugging, but several times in the past few years their publicity has attracted so much attention that a picture has become a subject of controversy weeks before its release. "*Gone With the Wind*" was a conspicuous instance. The advance publicity caused such a furious debate that a large part of the public had prejudged the merits of the picture long before it appeared on the screen. Several reviewers, in fact, blasted the film with unfavorable comment without taking the trouble to see it.

A similar controversy is at present raging about "*Tennessee Johnson*," originally called "*The Man on America's Conscience*," the story of President Andrew Johnson and his struggle with Congress which led to his impeachment. The producers of the film assert that it will be a great social document which will stiffen the morale of the democratic tradition while their opponents contend that the story is such a disgraceful distortion of the facts of history that it should be withdrawn from production. All this, remember, while the camera men are still hard at work shooting the sequences. When and if the picture is presented for public consumption we shall see what we shall see.

When "*Tales of Manhattan*" was in production violent bickering broke out between the director, Julien Duvivier, and one of his constellation of nine stars, Paul Robeson. The wrangling, which revolves around the interracial problem, has spread to the public. When it was suggested that theaters showing the film should be picketed, the pickets presumably carrying placards with the inscription "Unfair to Negroes," Robeson declared he would be happy to join the picket line. An actor picketing a picture in which he is a star would be something new under the sun, and I hope it comes off, just for the sake of a Negro being first in something—I mean something else. In this instance, however, I am afraid that is far as I can go with Paul, or almost as far.

As I am writing, *Tales of Manhattan* is showing in New York's Radio City Music Hall, having arrived three days ago. It is the story of a luxurious dress suit which was be-

witched, or, as they say in the Maryland country where I come from, "conjured." While the garment was being manufactured for an opulent matinee idol, dissention arose as to the correct angle of the lapels. In the heat of the, er, discussion, the boss tailor dismissed one of his subordinates. In other and plain words, he fired him. The discharged tailor put a curse on the suit, declaring that it would bring bad luck to anyone who owned it.

The curse did not always stick, or maybe it did. *Tales of Manhattan* is a highly sophisticated yarn, filled with subtleties, which require a ready wit or a lot of cogitation fully to appreciate and understand its nuances and implications. I am not a quick thinker, and, as I saw the picture just an hour ago, have not had time to ponder its meaning. As I remember, the hexed suit did not bring misfortune to everyone of its successive owners but it did affect their lives in an unusually and exciting way.

Dramatically, "*Tales of Manhattan*" breaks down into several separate stories. Each yarn is complete within itself, grandly interpreted by stars capable of grand performances. The Negro scenes, it happens, are the least realistic of the film, affording the colored stars few fat parts for the exhibition of their talents; so Robeson may have adequate grounds for a professional beef, even if he is on the wrong side of the controversy building around the film's Negro sequence.

I don't think he is wholly wrong. Robeson contends that the picture presents Negroes as childish and superstitious. So what? Superstition is the theme of the story, although some of the white characters pretend they are not afraid of the curse on the tailcoat and others are unaware of it. Robeson also makes a big fuss about a bit of poetic dialogue. When the coat falls from a burning airplane at the feet of two sharecroppers, with folding money spilling from its pockets one character asks, "Where that come from?" The other replies, "Heaven." Robeson contends that any sharecropper who saw a coat falling from the sky would know it was dropped from an airplane. Of course he would, but that knowledge would not prevent him saying it had dropped from Heaven. He might be an infidel, but if he were also a humorist or a poet, he might still attribute a Providential windfall to its ultimate source, even though he did not believe in Providence. That specific bit of dialogue, it seems to me, is neither childish nor superstitious.

The Negro characters are simple folks—in fact, peasants—and they talk and act like peasants. In their final decision on what to do with their fortune from the sky they display more intelligence than most of the big shot statesmen of the world; indeed, more intelligence than is usually shown by peasants.

Only one Negro character, the preacher, smells of Octavius Roy Cohen. There are several bits of business which suggest that the pastor of the colored community is not as honest as a preacher should be. That is pure blackface; hence, unsound art. Otherwise, the film is as intelligent and entertaining as a fairy story by Andrew Lang. It comes from the studio of Twentieth-Century-Fox.

Inter-American and Interracial

By JOHN J. O'CONNOR



A stable political order can be erected only on a normal order that does not terminate at National, class or racial-frontiers. In the past it was largely the task of Christian missionaries to create within the limits of an expanding world economy this moral order and moral solidarity. Today, however, as a result of many causes, this moral order is in dire peril. It therefore follows that Christians everywhere must accept the grim challenge of the times and dedicate themselves anew to the service of those moral principles without which our civilization must perish.

One of those moral principles, which we now reaffirm, but which the totalitarian States would banish from the earth, is that men are brothers in God. Upon this principle our Western civilization was built and, although gravely menaced on many fronts, still endures. Only upon this principle can we build a future for ourselves and our children. We must accept it, practice it, live it, champion it with all the vigor of our being. In the words of Herbert Agar, either we express in our daily lives enough of this principle to give our world nobility, or the greatest of civilization will go down before the eternal barbarian because the men of the twentieth century were not good enough.

Striking confirmation of these ideas is to be found in the statement prepared at the final session of the Inter-American Seminar on Social Studies. Since men are brothers in God, both international collaboration and interracial collaboration must be the twin foundation stones of a new world order.

"International collaboration, whole and sincere," Seminar members declared, "is imperative to conquer the crisis and to organize the post-war world on a firm foundation. The egoism that has often been the basic rule of many a nation must give way to universal values. Yet a new method is not enough. A new spirit must come. It must rule international life so as to prevent the recurrence of the purposes, systems and procedures that caused the present catastrophe. A scale of values based on the primacy of the spirit must be made the source of the specific rules of international life."

Members of the Seminar were equally emphatic in proclaiming the unity and quality of mankind, regardless of creed, class or race.

"The unity and equality of rights of mankind," they declared, "are consequences of his common nature which God created, which the Word Incarnate ennobled, which Christ redeemed without distinction of race or of any other kind, and which the teaching of the Gospel called to an identical

salvation. This is the bond of all integral culture. Political systems and philosophical systems that deny the equality of mankind and break its unity, the lust for domination and the persecutions founded on racial or religious discrimination are inhuman, anti-Christian and barbarous."

Christians, in this critical hour, have a rendezvous with destiny. A victory in this war for the forces of Nazi-inspired aggression would drive Christians underground for generations. In the twilight of Western civilization, the followers of Christ would again become a catacomb people—a people forbidden the light of day. Only if we are fiercely and passionately true to our Christian heritage can we save our civilization and renew it. Half measures and compromises will avail us nothing. Today we must justify the pretensions of our culture—to ourselves and to our fellow men across the earth. Upon the United States and Latin America rests the enormous burden of sharing the leadership of a peaceful and stable post-war world. Therefore upon Christians of all the American Republics, north and south of the Rio Grande, rests a burden of immeasurable magnitude.

The Inter-American Seminar gave a profound impetus, not only to the program and ideals of Pan Americanism, but also to the cause of interracial justice. We propose, in this column, to foster and promote inter-American and interracial collaboration and thereby to make a contribution, however small, to the great task of world reconstruction and building up a new supply of moral capital to leave our children.

The recent visit of distinguished Latin American prelates and scholars was a convincing demonstration of the spirit of brotherhood and fraternal charity. These Hispanic representatives of a rich and fruitful Christian culture came as "good neighbors" and gave us bounteously of their wisdom and experience. It would be altogether fitting for us, therefore, to visit their respective countries, to become better acquainted with their people, their problems and achievements. If we cannot go in fact, at least we can make a spiritual journey to those lands which, like our own, are dedicated to the ideal of freedom and equality under God.

Brazil, for example, is outstanding for many reasons. Particularly noteworthy, however, is the fact that, although the Negro population is proportionately larger than in the United States, Brazil has no race problem. According to Donald Pierson's recent study, *Negroes in Brazil*, any Negro who shows himself fit is without question given the place to which his abilities entitle him. Lynching is unknown. There is no deliberate segregation. The Brazilian white has never at any time felt that the black offered any serious threat to his own status. One drop of African blood does not, as in the United States (if known), class a mixed-blood as a Negro.

Certain conclusions would seem to be in order. Inter-Americanism and interracialism are inseparable. We cannot profess the one without logically professing the other. We cannot declare our friendship for Brazil—our war-time ally—and exclude half of the population of that country because of racial prejudice. By the same token, how can we look a Brazilian in the face when we practice Jim Crowism?

AS YOUTH SEES IT

EDITED BY YOUTH

Once again we have reached that point in the calendar which, for those still fortunate enough to be students, denotes the beginning of another school-year. Education, to most of us, means little more than that time spent in attending formal classes over a prescribed period of months or years. Seldom have we the foresightedness to realize that education is a life-long process whereby we arrive at an understanding, not of *truths*, but of *Truth*.

* * * * *

Yet, since this is specifically a Youth column, and since Youth, for the most part, is undergoing *formal* scholastic training, it seems wisest to confine ourselves for the moment to a few observations on *formal education* and how it can prepare us for a part in the Interracial Movement. (We are not, for a moment, losing sight of the fact that education *can* and *must* include *all ages*).

* * * * *

Lois Scherer is a Sophomore at Mount Mary College, Milwaukee, Wisconsin a Catholic Women's College conducted by the School Sisters of Notre Dame. Lois is the only Negro among some three hundred students at the College. Recently Lois was asked to give a talk to the Sociology Class at Notre Dame of Maryland High School, in Baltimore: in which address she was to set forth her personal reactions to College life at Mount Mary, her relations with the other students, and, in general, to show how her somewhat unusual circumstance is proved a most happy one.



Some of Lois' statements in this address bear, unmistakably the marks of mature and balanced vision. "If," she says, "I had a choice between a colored and a white college I

would still choose the white, because even if I were ignored by some, the same happens in a colored college; all Negroes are not received alike. Neither does everyone associate with everyone else. There is as much prejudice in a colored college as there is in a white one. . . . I chose Mount Mary College because it was the only one in which I was offered an education. (*Lois is a scholarship student!*) Mount Mary

has the spirit of Christ!—all men are created equal. They wanted me *because* I was a Negro, not in spite of it."

* * * * *

One must, indeed, feel certain that the blessing of God is on Mount Mary College and the School Sisters of Notre Dame for their pioneer part in a work which is *truly Christian*: while, at the same time, one must not make the grave mistake of looking upon such action as radical. God's family includes the children of *all* races; it is, rather, those who have built the great walls of racial discrimination who are "*radicals*." Lois Scherer's case is merely practical application of the principles of Catholicity which are so often on our lips and so seldom in our living.

It is important, too, to realize that *here* is an actual example of reciprocal education: This fact of a young Negro Catholic girl attending, on Scholarship, a Catholic Women's College wherein the remainder of the student-body is white, means not only that *she* is receiving a Catholic education; it means also that her classmates are being educated in the kind of *practical Catholic Action* which *must* be (and, as a result of this contract can more easily be) an integrating force in their post-college lives.

* * * * *

An example has been set. How are we going to follow it? The first thought is, of course, that other Catholic Colleges follow suit and accept Negro students among their registrants. This is a wise move, but it has many pitfalls. It is an unhappy fact that altruism and fair-mindedness do not come easily to most of us: they are virtues which we must cultivate, and which, in cultivation, sometimes become almost a fetish. The Negro does not want to be accepted into our educational and professional ranks *because* of his color BUT because of his relative individual worth and ability.

We would not, therefore, ask, or suggest, or commend, the acceptance of a Negro into a Catholic College (or any other college), merely because of his color. We only ask that he be given a fair chance *in spite* of his color. The field of Interracial Justice is not for the patronizing or the dilettante, it is for the Christ-hearted, charity-motivated, just and honest man.

* * * * *

Here in the Metropolitan area, we know that another example has been set: Manhattanville has, not only a Negro student, but a Negro Priest on its faculty: the first instance, we believe, of such action in a Catholic Women's College.

* * * * *

These individual instances are, in themselves, worthy of mention, worthy of imitation. But is it not apt to be harmful if we focus our attention too sharply on specific cases, forgetting, in this spotlighting, the final goal: a world in which equality is so universal that no single instance warrants mention as something extraordinary?

* * * * *

Education, therefore, in the realm of Interracial Justice, consists in practicing an equality of outlook and of association—at all times . . . not occasionally, not in one single "noble" spirit . . . but in our relations with *all* people of other races, during their entire life-span.

—MARGARET McCORMACK

FROM HERE AND THERE DURING THE MONTH

● LIBERTY SHIP NAMED

BOOKER T. WASHINGTON

When the Liberty ship Booker T. Washington, named after the great Negro educator, goes into service next month, a Negro captain will be in command, the War Shipping Administration announced.

Captain Edward Macauley, Deputy Administrator supervising the recruitment and manning of merchant ships, said Captain Hugh Mulzac, the only Negro to hold a master's certificate, has been assigned the Liberty ship and now is securing officers and men for it.

The Booker T. Washington, a 10,000 ton freighter which was launched September 29 by the California Shipbuilding Corporation, Wilmington, California, is expected to be completed by the middle of October.

Captain Mulzac, of Brooklyn, New York, has held a master's certificate for 20 years. During the last war he served as chief mate on merchant ships and at one time was master of the Yarmouth when this vessel was operated by the Black Star Line.

Captain Mulzac, who is 56, will sail with a crew composed of white and Negro officers and men. Officials of the National Maritime Union have stated they will cooperate with Captain Mulzac in his efforts to obtain seamen for his ship.

● NEGRO LEADS THE LIST

IN POLICE EXAMINATION

For the first time in the history of New York a Negro has finished ahead of all other successful candidates for appointment to the list from which city patrolmen are selected, the Municipal Civil Service Commission announced recently.

He is Leonard B. Nethersole, twenty-four years old, of 42 West 138th Street. His final average of 93.66 was tied by one other candidate, who was rated in second place, and topped the efforts of more than 15,000 men who took the tests.

Of those who took the test, 1,694 received marks high enough to be placed on the patrolmen's eligible list.

—N. Y. Tribune

● NEGRO POLICE LIEUTENANT

NAMED IN BOSTON RECENTLY

Boston, Mass.—Francis G. Wilson, son of the late Butler R. Wilson and Mrs. Wilson, was one of the seven sergeants promoted to the rank of lieutenant in Boston's Police Department recently by Police Commissioner Joseph F. Timilty. Lieut. Wilson, who has been a member of the department for the past 16 years, has been assigned to the Bureau of Criminal Investigation where he has been placed in charge of the Radical Squad.

Lieut. Wilson is the first colored man to hold this rank, and until recently he was one of the guiding lights of the Boston Junior Police Corps, an organization of boys that has been instrumental in lowering juvenile delinquency in Boston.

● TENEROWICZ BEATEN

DETROITERS REJOICE

Detroit, Sept. 24—Colored voters this week repudiated the leadership of Dr. Rudolph Tenerowicz, Democratic incumbent, for re-nomination as a candidate from the first congressional district of Michigan. Instead they nominated George Sadowski.

Tenerowicz figured prominently in the recent fight to keep Negro tenants out of the Sojourner Truth Federal Housing project. Negro voters did not forget the un-democratic action and made their sentiment strongly felt when they marched to the polls Tuesday and swung their majority to Sadowski.

● SPERRY PLANT REJECTS

NEGRO JOB APPLICANTS

New York—About forty Negro girls and women who applied for work at the new Sperry Company plant on Long Island recently, after a tip that the company was employing women, were turned down flatly by personnel interviewers, according to the NAACP.

The women and girls were referred to Sperry by Dr. John A. Singleton, president of the Jamaica, N. Y., branch of the NAACP. In twos and threes the women have returned to tell the story of their treatment at the Sperry plant. First, they were kept waiting from 9 a. m. until noon while white girls were interviewed promptly by the four interviewers at work.

Communication

To the Editor:

It may interest your readers to read a letter I have received from the President of the New York City Omnibus Corporation, in answer to my letter, in which I stated that I heard that they employed colored drivers, but I had never had the good fortune of seeing one in my daily omnibus rides on different routes. The following letter is in answer to mine:

Dear Madam:

In reply to your letter of September 10, I wish to advise that at present we have in our employ thirty-two Negro drivers who are assigned to our Eighth Avenue and Central Park West and Lexington and Lenox Avenue lines.

As a group, we have found these men as efficient as our other drivers, as well as courteous in their relations with our patrons.

Very truly yours,
J. E. McCarthy,
President

I hope to have the pleasure some day of being driven by a colored driver.

ALICE E. WARREN

NEW YORK, N. Y.

BOOKS

WELCUM HINGES by BERNARD ROBB. E. P. Dutton, New York. 216 pages. \$2.50.

The reviewer, who neglects to keep abreast with literary obituaries, cannot swear on the Bible that Joel Chandler Harris has passed on to his eternal reward. According to his best knowledge and belief, however, the author of the Uncle Remus stories is no longer extant among the living. But his soul goes marching on.

It is within the range of possibility that *Welcum Hinges* is the product of a ghost writer, the ghost being the literal wraith of Joel Chandler Harris, with the putative author serving as amanuensis. The hero of the book is Uncle Woodson, a sort of less original Uncle Remus. The author makes Uncle Woodson a person of dignity endowed with the gift of earthy wisdom. It turns out that Uncles Woodson's wise sayings tend to reinforce the romantic legend of the South, a legend which this reviewer, a Southerner, has no desire to discredit. Uncle Woodson was a contented slave and speaks as such. He was a character, to give him due credit, in spite of his bondage. It is a fact of history, however, that contented slaves were only a scant minority. Otherwise there would have been no Nat Turners, Denmark Vesey and Harriet Tubmans.

Welcum Hinges would have been a significant book thirty years ago. Now it is just a pleasant book—for romantically inclined readers. It is lavishly illustrated and the pictures are better than the text. The binding will make a good showing on your bookshelf.

—THEOPHILUS LEWIS

ATTACK, by F. O. MIKSCHÉ. Random House, New York. 256 pages. \$2.50.

RUSSIA'S FIGHTING FORCES by SERGEI N. KOURNAKOFF. International Publishers, New York. Paper back. 258 pages.

To observe that both books make interesting and appropriate reading in time of war would be to indulge in understatement. The books are more than interesting, they are enlightening. If they could have been published for popular consumption ten, or even five, years ago the Nazi blitz would have been considerably less astounding and the road back toward final victory for the United Nations would be correspondingly less arduous. It happens, and probably could not be otherwise, that the enlightening volumes come to hand after even isolationists have realized that the hour was later than they thought it was.

Attack is a discussion of dynamic vs. defensive military theory. The Kournakoff tome is a description of the Russian military setup, giving the details of its human and material

composition, the quality of its leadership and its theory of war. Both books advocate attack, taking the offensive, as the way to victory. The author of *Attack* makes siezing the initiative, hitting the enemy first and hard, the theme of his book; while Kournakoff, almost incidentally, explains that the Red Army was organized as an attacking rather than a defensive force. The organization of the Red Army for attack rather than defense does not seem consistent with Communist propaganda that Red Russia had no aggressive or "imperialist" intentions but was only arming herself to defend her borders from assault by the capitalist nations. Party-liners, of course, will have no trouble ironing out the inconsistency. The Russians, they can say, were determined that no war should be fought on Russian soil. After all, according to an adage of American prizefighting, the best defense is a good offense.

Besides, it is hardly likely that anybody on our side will censure the Russians for building their army for an attack. We only wish they had builded it bigger and better. If the Russians had attacked the Nazis in 1940, and made the attack stick, the statesmen and generals of the United Nations would now have fewer headaches.

One conclusion the reader is virtually forced to draw from both volumes is that the war will have to be won by the United Nations; not only with American wealth and manpower, but American military leadership as well. European military thought is too strongly influenced by German theory. Text books and journals devoted to the science of war are crowded with references to German authorities while the strategy and tactics employed by most general staffs are merely variations of German principles. When war breaks out Germany's enemies plan their campaigns on obsolete or discarded German theory while the Germans themselves are using their new stuff. The Germans, of course, are quite aware of their advantage. Referring to Germany's most frequent antagonist, a Prussian officer once observed: "France is always beautifully prepared for the last war."

The dominance of German thought on the science of war is the most conspicuous fact in *Attack*, apparently without the author's intention. He is Czechoslovak by nativity, a major in his country's army, volunteered for service in the Spanish civil war on the side of the Loyalists, and is presently serving in the forces of the United Nations. It is not reasonable to suspect that he is in secret sympathy with the Germans or an admirer of their methods. One would naturally expect him to reject their military theory along with their social theory that the slave state is the ultimate ideal of human society. Nevertheless, in spite of his background and experience, he continually pays homage to the German theory of war, usually unconsciously.

In his early chapters Major Miksché is a caustic critic of the Maginot Line psychology which gripped the French as a result of the experience of the First World War. That was the first war in which the machine gun was used as a major and multitudinous weapon and it gave the defending army a powerful advantage. The machine gun could mow down advancing troops so fast that military statisticians estimated that an attacking force needed a three to one numerical super-

ority to gain even a little ground. The traditional war of maneuver, which had been developed from the ancient days of Alexander, Hannibal and Julius Caesar to the modern wars of Napoleon, Grant, Lee and Von Molke changed to a war of position and trituration. The French jumped to the conclusion that all future conflicts would be wars of position.

The British, incidentally, were as Maginot minded as the French, only they placed their faith in their navy, a wall of ships instead of a wall of forts. Their most honored prophet of war was Captain Liddel Hart, who preached that if you could blockade and starve an enemy, shut him off from vital supplies imported from distant sources, it would not be necessary to attack him. "You don't have to defeat the enemy," he wrote, "you only have to convince him . . . convince him that he can't win."

Major Miksche goes to town in condemning the defensive psychology of the French, and inferentially the defensive philosophy of wars anywhere it exists. He contends that the way to win wars is hit the enemy first and hit him hard . . . to attack. But when he comes down to detailing effective methods of attack it turns out that he can think of nothing better than the Nazi blitzkrieg. At that point, in the opinion of this reviewer, his book ceases to make sense. If the Germans were original enough to invent the blitz it stands to reason that they were smart enough to devise an effective defense against it.

The Red Army, the Kournakoff volume discloses, was the sole fighting force in Europe which did not slavishly follow the pattern of German military theory. The Russians cut loose from traditional military theory when they jettisoned the economics of capitalist nations. In fact, the Germans leaned heavily on the Russians when they were fashioning their blitz technique. Parachute assault, for instance, which the Germans employed in the conquest of Crete, was originated by the Russians. While their army is original in theory and tough in composition, the Russians do not appear to have the answer to the question of how to beat the Germans.

That question, it seems is an American problem; it's our baby. It's up to us to roll up our sleeves, spit on our hands and get on with the job. In fact, we *are* getting on with it. We are indulging in a lot of bickering and beefing among ourselves, but we *are* getting started. Our armed forces are larger than ever before in our history and they are equipped with more effective weapons. At the same time we are helping to feed and equip our allies. More important, our statesmen, specifically our President, have given the United Nations their only realistic and imaginative diplomacy and an ideology capable of inspiring free peoples to fight to retain their freedom. If our military genius can match the effectiveness of our statesmanship, or even come close to it, ultimate victory over the Nazi slave state is assured. It's in the bag.

Various young intellectuals have informed the reviewer that their soldier friends have informed them that *Attack* is required reading in some of our officers' training schools. Why not make your soldier a present of a copy?

—THEOPHILUS LEWIS

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